

The South African Outlook

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The South African Outlook

Laws are never as effective as habits.

—Adlai Stevenson.

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The Conflict of the Courts.

It is interesting and may even be instructive to speculate on how the historic legal happenings which we witnessed in South Africa during the later days of August will appear to our descendants a hundred years hence. They certainly seem odd enough at close quarters. On a Wednesday the Government members of the Houses of Parliament, after sitting industriously for two and a half days during the parliamentary recess in their self-appointed role as a High Court of Parliament, in order to decide whether what they had done about the Coloured voters was as invalid as the ablest and most experienced judges in the land had said it was, solemnly issued a unanimous ruling. They had listened to the voluminous report prepared for them by a judicial committee of comparatively lesser legal lights from among their own number. Not unnaturally they were anxious to be able to find themselves in the right after all, in spite of the blasting of their position by the big legal guns, and they were not troubled by having the other side of the question put to them by any dissenting counsel, thus happily escaping the discomfort of having their minds unsettled and their qualms aroused by conflicting argument. How reassuring, then, that their finding as a High Court of Parliament coincided with their previous views as Members of Parliament. They had appointed themselves as a court to vindicate themselves, and now that they had done so without any contumacious opposition, no

critic need carp, no cur need bark. And so for two whole days.

But then on Friday from the other end of the country came the weighty legal voice of the Supreme Court, where three senior judges agreed that this admirable High Court of Parliament which had served its purpose so excellently was really of no account at all, since the Act which had established it was "invalid, null and void, and of no legal force and effect." Parliament they said, in effect, could not get round the Constitution by evasive legislation; it could alter the Constitution, but only in the manner permitted by the terms of the Constitution.

The Government promptly decided to take the matter further, which means that it goes to the same Appeal Court whose judgement its Parliamentary majority, in its 'translated' existence as a High Court of Parliament, had set aside; and there the matter stands for the present. To the outsider it certainly seems a farcical business and it is earnestly hoped by many that in the mean time those prominent members of the Government party who in 1931 affirmed that their honour held them to the support of the Constitution at the points now under question, will not after all run away from their solemn pledges, but will use their influence to induce acceptance by their colleagues of the legal position as our highest authorities have defined it. "How will it all look in a hundred years?" suggests a way of reviewing a matter like this which may be profitably sobering; it has been known to replace impetuosity with patience and silliness with sanity.

* * * *

South Africa and UNO.

One need not be a prophet to reckon that roughish weather is blowing up for South Africa at the forthcoming meeting of the United Nations Organisation. Those two perennials of disagreement, the Indian and the S.W. African questions, persist, and efforts will certainly be made to bring our domestic passive resistance movement into the international limelight. We hope that the Union's representatives will face criticism with frankness and equitable good sense. The first preliminary to the fuller discussions of matters in which South Africa is involved has been on the whole reassuring. The South African delegate, Mr. Jooste, who recently met the UNO committee on South West Africa, (consisting of representatives from Siam, Syria, U.S.A., Uruguay, and Norway) stated that

the Union is willing to discuss a settlement of the controversy over S.W. Africa with the Committee, now that its terms of reference have been widened to embrace the consideration of any reasonable proposal for agreement. He made a frank offer of compromise in order to find a solution, reminding the Committee that South Africa was prepared to accept a new instrument in the place of the lapsed League of Nations mandate, being ready to assume international responsibilities for the administration of the territory, —although convinced that she was no longer obliged to do so,—by holding herself accountable to the three First World War allies, Britain, U.S.A., and France. "My delegation," he said, "has been instructed to do everything in its power to assist in reviving the common ground, and to cooperate with this committee in order to see whether it will not be possible to make further progress."

We hope that this statement will be accepted as sincere even by those who disagree about its premises and think that the ground on which South Africa takes its stand is unwarranted and indefensible. Otherwise instead of progress there can only be increasing bitterness. It amounts to accepting the opinion of the International Court in practice, though retaining definite theoretical objections. Reports (and, presumably, petitions—on their merits) would be submitted, without prejudice, to an international committee accepted as successors to the League of Nations. In this way the world, if it is concerned to do so, can know that South Africa is not hiding anything, but in her administration of the territory is working to world standards. At the same time South Africa will be afforded an opportunity of defending her policies before the representatives of experienced nations. We have always believed it to be far more desirable to maintain relations with UNO rather than to sever them on account of sharp and supposedly unfair criticism from peoples who are regarded as "pots calling the kettle black," for we argue that if South Africa is above criticism in regard to the administration, it is obvious that she has something to teach the world, and should not throw away any opportunity of doing so simply because the world may not seem to want it and may behave rather rudely in saying so. If, on the other hand, she has anything to learn, how better can she do so than in friendly exchange with those who live with her and have similar responsibilities in this neighbourhood which we call a world?

The discussion will be joined before long and we shall no doubt be moved to comment on it now and then according to our lights. At the moment we are anxious that South Africa's gesture of compromise should not be scorned.

* * * *

Timely Warning.

There have been some welcome signs within recent days that the minds of some of our prominent men on both sides

of our main political divide are feeling their way towards an endeavour to reach common ground in regard to our main racial problem. Awareness of this has drawn from Mr. Alan Paton some comments which our leaders will do well to heed. To him it would be a terrible thing if the political parties came together to prevent Non-Europeans from saying or doing anything to draw attention to their grievances. On the other hand it would be a very great thing if they came together in a spirit of humility to examine racial policies. Any amalgamation to create a common white front because of the unjust laws campaign would be a sorry confession that the racial problems of the Union were beyond our powers to solve. "In America and Europe," he said, "people regard us anxiously, waiting to see the outcome of all these great events. They would be shocked if there was a common front. For they, seeing clearly as they do from their point of vantage, would see that the ultimate irreconcilability had been announced. And they would be shocked, too, to think that we arrogantly suppose that we could or should retain unshared control over half the continent of Africa; or, alternatively, that we supposed that the rest of the continent would let us go our own way alone." As regards what he termed "the dread concept of equality," he said that it was necessary for those who supported a policy of partnership to state their belief in equal rights for all civilised men. This was not only a moral belief but an intellectual belief. It was the end towards which the tides of the world were moving, and to resist it was ultimately to destroy ourselves.

A liberal programme, he went on to say, which envisaged the removal of certain colour bars, raised immediately one grave question—that of racial mixture. It was the one issue which epitomised the whole question of survival and self-preservation, and it was therefore the one on which feelings were strongest. These questions of race mixture must be left to the new society which was being created. If it did not want it, it would take what steps it thought proper to prevent it. "But to make the avoidance of race mixture—or, to put it positively, the preservation of racial separateness—the supreme aim, and to be willing to take any step whatever to preserve it, even the step of preventing the development and advance of whole races and communities, is a certain way of bringing about its destruction."

* * * *

The Resistance to unjust Laws Campaign.

To judge from what various members of the Cabinet, including the Minister of Native Affairs, have been saying, the Government is not prepared to accept the advice tendered to it from several quarters and hold consultations with the Non-European leaders in an effort to end the campaign of passive defiance. It is a refusal easy enough to justify on the face of it, as Dr. Verwoerd has done, by

saying that it is not prepared to consult with law-breakers. We believe that this is not really the wisest course at this juncture, and that to rely in a high and mighty fashion solely on force and then more force—for that is stated to be the Government's sole intention—will do worse than fail to deal with the trouble as it is today. Indeed, it will greatly accentuate it by pushing the present disciplined movement into the irresponsible hands of the extremists, who from the first have said that consultation is useless. This may, of course, be the Government's deliberate policy so that more violence in the movement may conveniently justify the severer use of force. Apparently it can conceive of no other kind of measure. It is very possible that consultation will accomplish nothing, but it would be Christian to try it hopefully and sincerely. It is possible also that the Government's unwillingness to do so is due to the fact that it realises that it has nothing acceptable to offer. There is a dark shadow over the land and many innocent people are suffering. It is a time for all who believe that prayer changes things to put their faith to the proof, for in this obscure and lowering landscape it is painfully clear that "it is not in man that walketh to direct his steps."

An ill-used people who were on the verge of despair in dark days, were wont to sing,

"Oh, breth -er-en, my way,
My way's cloudy, my way :
Oh send one angel down !"

* * * *

Native Housing in Urban Areas.

"One of the largest civil engineering tasks facing the Union, but it can be done," is how the provision of the necessary homes for Africans working in our towns is described by Mr. J. E. Jennings, who, as Director of the National Building Research Unit, may be reckoned a very high authority on the subject. His carefully considered estimate of its magnitude is based upon a calculation of the houses needed at the end of 1951, (167,328), together with a reasonable anticipation of the requirements for the next ten years, (185,813). This means that we have to put up over 35,000 new houses annually for the next ten years if we are to overtake our soberly computed requirements. It is certainly a large task. In 1951 only 7,911 were built, 4,229 by Native owners and the remainder by local authorities. Springs made the best showing with 827 of the 4,000 it needed. Cape Town and Pretoria, requiring respectively 18,050 and 11,843, built none at all.

Mr. Jennings criticises the view that regards Native housing as purely a sub-economic problem. He puts the people to be provided for into three groups, economic, sub-economic, and sub-sub-economic, the last group comprising those who are below the primary poverty datum line. A survey in the Payneville (Springs) Location showed forty per cent in the first class, thirteen per

cent in the second, and forty seven per cent in the third. The failure to differentiate has, in his opinion, forced the economic group into conditions below their capabilities and, probably, their desires, at the same time adding unnecessarily to the burden of the ratepayers. Economic housing could quite well look after itself. On the other hand the sub-sub-economic group has been forced upward into homes which they cannot afford, so that they have resorted to additional and often dubious methods of increasing their incomes. The middle (sub-economic) group is not large enough to present very serious difficulty.

A number of type plans have been produced, experimented with, and improved, the cheapest costing no more than £190. Essential services—water, light, sewerage, roads, etc.—can cost as much as the house itself, and where this difficulty is found it must be met by spacing the houses somewhat less widely. As regards the common criticism that in this respect our minimum standards are too high, the fact is that they are the lowest in the world—at an average of 61 square feet per person, as compared with an average of 141 square feet in Europe.

Such is the task facing our municipalities. It is certainly great, but it is no less certainly inescapable, and the Minister of Native Affairs has done a wise thing in appointing an interdepartmental committee with wide terms of reference to inquire into the whole problem without further delay.

* * * *

Central African Federation : an African alternative Proposal.

The strong opposition expressed by many Africans to the proposed scheme for Federation has found some encouragement among sympathisers in Britain. But, very reasonably, these people have said to the African leaders, "It is not enough to object and refuse to discuss the proposals : you must put up a plan embodying your own ideas of the course which your political development should follow." In response to this the Northern Rhodesian African Congress has drafted a "stage by stage" plan as its alternative, for the details of which we are indebted to the *Siar*.

The plan outlines four stages of "constitutional development," leading to the creation of what the congress describes as "a self-governing multi-racial democracy."

In the first stage the Legislative Council would contain an equal number of Natives and European members, the Natives being elected on a separate voters' roll. Officials, some of them Native officials, representing the British Government as the protecting Power, would hold the balance of power in the Legislature.

Natives would hold portfolios in those departments in which European Unofficial Members now hold portfolios (health and local government, agriculture and natural

resources). The form of government would remain a Protectorate form.

The second stage envisages more Natives qualifying for the common voters' roll and, as a result, more Natives being elected to the Legislature. Officials would, however, still retain the balance of power and the Protectorate status of the territory would remain.

Stage three is described as "the first stage of self-government" A bi-cameral Parliament, with a Lower House initiating legislation and providing a Cabinet, and an Upper House with power of veto, would be established.

The Lower House would be elected by secret ballot from a common voters' roll, on which all British subjects and British protected persons would be represented.

Each of the existing provinces of the territory would become a constituency and there would be extra constituencies to represent the big towns and areas such as the Copperbelt. Each constituency would return seven members to the Legislature. Of those seven, the Constitution would provide that two must be representatives of Europeans, one representative of the Indians and Coloured people, and the other four would represent the "majority racial group," Natives.

The Upper Chamber would contain 40 members, 20 representing Natives, 10 representing Europeans and 10 representing Indians and the Coloured people.

The European, Indian and Coloured people's representatives would be elected by Europeans, Indians and Coloured people on a common voters' roll. Of the 20 Natives' representatives, 10 would be elected by Native commoners on the common voters' roll and the other 10 by the Native chiefs.

The fourth and final stage of the plan has not been worked out in detail but is described in the preliminary report as "development to a true multi-racial democracy with a single common voters' roll and no racial differentiation in either of the Chambers of the Parliament."

* * * *

The need for Social Workers in Rural Areas.

An article appearing elsewhere in this number and telling of a country fair in Portuguese East Africa presents a picture of co-operative effort in an entirely rural and still very primitive community of which we in the Union know far too little. There is a great deal of talk nowadays of improving conditions in the Reserves, and the commission which is occupied with the subject at the moment will presently be making a number of recommendations. The crux of the matter will be found in the necessity for rousing the African peasantry out of their inertia and acceptance of the fifty per cent level of living (or less), and encouraging them to wake up and get out after the hundred per cent level. And that will involve getting them really to pull

together as a habit rather than as an exceptional thing. In many parts of the land the women have shown the way with their Homemakers Movement. They have proved that where there is leadership there is always response.

We believe that a very great opportunity indeed awaits trained social workers in the rural areas, and that provision ought to be made for their training and employment. Much of the preparation necessary would be identical with much of that by which workers are being trained for the urban areas, but their field will be a very different one and they must be specially equipped for it. It is of prime importance that they should be able to demonstrate the possibilities of self-help in various rural activities to people who have fallen into the way of expecting to have things done for them or of going without. They must develop practices of active neighbourliness and help people to learn that very little is impossible to men and women who are skilled at working together. Under their leadership life in the countryside will be a richer, more satisfying thing, less easily deserted for the specious allurements of the town, and the nation will be much the better for it.

* * * *

A Reproach that bore fruit.

On a South African farm one of the African labourers lay dying, and his master's son, a big, kindly schoolboy, was paying him a much appreciated visit. The failing man could not talk much, but, aware that he was on the verge of the imminent unknown, he managed to say to the young master that it was a sorrow to him that one who had shown him so much friendship had never told him about the Saviour. The parting arrow was sharp and found its mark, for by it a missionary purpose was kindled in the lad which was never extinguished. University and theological seminary were the prelude to fourteen years of ministry in European congregations before the door opened to pioneering missionary work in the Transkei. That was twenty years ago, when the Dutch Reformed Church opened its work in that area and called the former country lad, now the Rev. J. C. Oosthuizen, to lead the effort. And so, at last, a man now of experience, he was able to obey the call still undeniable within him and face the usual problems of the pioneer in an area of raw heathenism,—considerably accentuated by deep suspicion of him as a 'Boer.' Non-cooperation was the order of the day and it was three years before there was any convert. But sincerity, allied to a happy nature and great energy, had its effect. In ten years there was a congregation of a hundred members, with outposts and two schools, a score of buildings on the station and a hospital in course of erection. Years followed on other stations and the devotion which marked them found recognition in the choice of Mr. Oosthuizen to be the first moderator of the newly founded Bantu Dutch Reformed Church.

An African looks at Complex South Africa

AN ADDRESS TO THE STUDENTS AT RHODES UNIVERSITY

By the Rev. G. B. Molefe, M.A.,

Principal of the Newell Bantu High School.

I MUST first of all express my thanks to you and to your committee for inviting me to address you here tonight, on so important a topic as this. In these days of crisis it is not easy to discuss matters affecting race relations in a calm, detached manner, characteristic of university institutions.

It is a unique privilege to me in particular, and to the Non-Europeans in general, for getting the Black man's point of view in matters that concern him is the *sine qua non* of peace and mutual good-will among the racial groups in this land.

In attempting to give you some idea of the African attitude to the conditions and events in South Africa, I thought that, rather than give my own personal views, I should present to you the ideas of a school of thought which is growing rapidly in influence and extent all over Africa. I refer to the group called the African Nationalists. Before doing so, however, I have taken it upon myself to state broadly what I, as a Christian, think should be the attitude towards these questions. The greatest problem facing our country today is how, under the guidance of our Lord, the various races of this land can live together in peace and harmony. For the joint contribution of the Black and the White races is essential to the harmony for the creation of which this multi-racial people were brought into being.

It is in the universities that we expect a spirit of tolerance, of impatience with the old appeals to prejudice, of real interest in the future harmonious living of all sections—a determined spirit to find a new and better way. Let me emphasize that the average African looks forward to the Christian students for solving their problems, inasmuch as these have trained themselves to accept the hard discipline of thinking about and following the truth wherever it may lead them, believing that nothing is settled unless it is settled rightly.

We must face the fact that there are differences in the family of God. We cannot ignore these differences. Yet I believe that differences do not suggest that we should look at each other as a menace. We are inter-dependent. You Europeans have contributed a great deal to the upliftment of the Non-Europeans in this country. You have made great efforts to educate and Christianize us. To our social life you have brought Christian ethics. You have introduced law and order where tribal conflicts raged. Superstition has been superseded by the Christian religion. The Africans, on the other hand, claim that they have contributed much too. They have supplied their labour power in every field of development in this country

—in the mines, in industries, in the farms, in domestic work. They claim that they have taken a share in the progress of this country.

In His wisdom God has placed us here together in this land. So often when politicians refer to South Africa, they think in terms of 2½ million people instead of twelve and a half millions. Besides, many Europeans, outside the church and departments that come in direct contact with African affairs, are appallingly ill-informed concerning their Non-European neighbours. Consequently our politicians, like quack doctors, are prescribing for a complaint, while they are ignorant of the disease and the general condition of the patient. The result is that the European politician on the one hand prescribes "Apartheid," as the panacea of all the ills of race-relations. The Non-European politician, on the other hand, prescribes "Equality," as the only remedy. The European politician is not ready yet to prescribe genuinely in as much as he does not consult the patient; he diagnoses "in absentia." The Non-European, on the other hand, growing impatient, demands universal suffrage even before diagnosing his fellow men to find out whether they are all ready for it. The ethnologist having studied the African in his primitive state, has prescribed what he calls a first-class remedy, namely a return to primitive life. "Go back to your tribal customs and primitive life, and all will be well with the multi-racial question in this country." He has ignored the impact of Western civilisation on his neighbour—his servant. Meantime, in his home, he continues to train his servant in the garden, in the house, in the factory, in modern ways which are the mark of civilisation. One may liken the position in the country today to soldiers who fight in trenches. They are placed in a position where they cannot advance, but they find it difficult even to retreat. The situation is a challenge to the best of us that are in the country. To the European it is an opportunity for evolving a policy based on Christian values, whereby justice can be done to both the European and the Non-European as each has a claim to South African heritage and citizenship. But you cannot accomplish this task without mutual trust and consultation with the Non-European. Our Christian heritage must compel us to put aside the seeds of fear and prejudice, of suspicion and hatred. Moreover, the cornerstones for the preservation of civilisation should be justice, mercy, goodness and righteousness. I believe that a civilisation based on any other foundation does only make men bleed all the way.

Underlying all differences of colour and culture there does exist our common humanity. The Africans complain that the European politicians do not consult them as man to man. They state that Europeans as a general rule are very careless of their susceptibilities. Put simply, the Africans, in general claim that they should be consulted in all matters that affect them.

POLITICS

The African National Congress. In 1949 the African Nationalist group seized control of The African National Congress. The African Nationalists are those who belong to the school of thought which earlier in my address I had referred to as a growing force in South Africa and Africa generally. They are responsible for the launching of the various strikes and protests which have culminated in the plan to "Defy Unjust and Discriminatory Laws." It is true that the African National Congress, despite its phenomenal growth in recent years, has not yet fired the imagination of the entire African population. However, if one seeks to find any organised expression of African opinion that is of value one is on safe grounds if one takes into account the views of the African National Congress.

For the first twenty years after Union, opinion among the Africans (so say the A.N.C.) was that the restrictions and discriminatory laws were a temporary measure which was being applied to people who had not yet been fully integrated in the life of modern South Africa. They thought that the barriers would gradually be removed as they advanced. They argued further, that, unfortunately, as they advanced along the path of progress their disabilities increased; that in the industrial, political, civic, and economic fields, opportunities grew less as the Union grew older.

Even at this time (about twenty years ago) there already existed a tiny group of so-called African Nationalists within the Congress. But they were not yet the dominant group. Where previously even African leaders had distinguished between civilised and uncivilised Africans, this group made no such distinction. They were concerned with the rights of all Africans. Where at first Africans desired to be accepted as citizens in the already existing structure, this group felt that it was the Africans who had the right, in Africa, to determine the nature of the social system, the standards of citizenship, and the political structure. Where previously, the eventual partnership between Africans and the Europeans was envisaged as the ideal to be reached, the African Nationalists preached the slogan of "Africa for the Africans." They claimed that other racial groups in the country were only entitled to such rights as are granted to minorities in any democratic state. A trend developed which has since grown tremendously whereby less time was spent at meetings in giving out recriminations against Europeans, and more time was

spent instigating among the Africans a consciousness of destiny. According to the advocates of African Nationalism, the destiny of the Africans was to seize political power and determine their own destiny. The policy of deputations, persuasion, and argument was rejected in favour of the now familiar techniques of mass organisations with all their trappings of flags, salutes, mass rallies, songs and popular leaders. When accused of harbouring racialism, the African Nationalists protest violently. They say "It is not the person that we should hate, but the system of imperialism. If, however, anyone identifies himself with that system, we should hate him too, hate his very steps, his very shadow." These words are quoted from a prominent African Nationalist leader in the Gold Coast. I leave it to you to judge for yourself whether this should be the Christian attitude to race relations.

The methods of political action such as strikes and civil disobedience have become endemic. "We fight for equality," they say, as if equality can be handed on a plate.

I myself believe in a qualified franchise in as much as the majority of my fellow men are far from ready yet to share administrative responsibility. "Those of us who have reached maturity" says another school of African thought, "should enjoy the privileges and responsibilities of full citizenship." They feel that that is the ideal towards which every African should strive. This school consists of the moderates among the Africans as distinct from the extremist African Nationalists.

They contend that they know their own brothers better than the White man and that therefore they should be allowed to represent them.

ECONOMIC RELATIONS

In the economic sphere the greatest grievance of the Africans is that whereas eight and a half million Africans are squeezed into 13% of the land, two and a half million Europeans own 87%. They state that the increase in the cost of living is in no measure commensurate with the increase in the wages they earn. They want equality of opportunity. They say they are striving for the African to enter into the economic system of the land. The Africans want to be treated not merely as an economic asset, but as men. They want recognition of African Trade Unions. They demand the removal of restrictions on the free movement of African workers so that they may sell their labour at the best market.

SOCIAL RELATIONS

It is to the eternal shame of this country that the cry of inter-racial marriages should be effective propaganda. Africans are unanimous in condemning inter-marriage. They say that even such a thought is taboo in Africa. During the three hundred years since the arrival of the Europeans, there have hardly been more than half-a-

dozen marriages of European women with African men, and almost all these took place overseas. Africans argue that inasmuch as Jews generally marry within their own group and yet do not live under different economic and civic laws, so should they be treated. In matters social, we can be divided like the fingers of the hand. It is recognition of this fact that should bring unity in diversity.

In conclusion, Mr. Chairman, let me remind those who talk about preserving civilisation, that G. P. Gooch says: "Civilisation is a co-operative achievement. The civilisation which we praise so highly is the result of co-operative effort among men and women, known and unknown, through all the ages . . . belonging to all countries and all races and creeds. It is the most wonderful thing that the world has ever seen, and it is the result of the common efforts for human happiness."

Those of us who espouse the Christian faith must take a

clear stand on the various problems that face this country. In a country which is full of colour prejudice, on both sides of the colour line, we must face the issues objectively, and take a definite stand. To the extreme advocates of Black supremacy and White supremacy we must add a third and most vital group, namely that of uncompromising Christians.

The question of race relations can be settled well with mutual agreement. The Africans stand outside with their gifts. They say "Do not lower your standards for our sake; raise them as high as you will; but leave the doors of opportunity wide open for all who may wish to enter, and provide the ladder to success for all who would climb."

These are the issues I hand over to you to-night, Mr. Chairman. They are the problems that will come before you as the future rulers and legislators of the country.

Then and Now

And Saul dressed David in his own clothing, put a bronze helmet on his head and clad him in a coat of mail. David buckled his sword over his coat and tried to walk, but in vain, for he was not used to such armour. So David said to Saul: 'I cannot move with these, I am not used to them.' And David put them off.

1 Samuel 17: 38, 39

(Moffatt)

DURING the last ten years, there have been changes in the village church which are probably typical of the church throughout Bengal.

Then, there was a table for the preacher with a green cloth and a reading desk, and rows of benches for the congregation. All were seated decorously by the time the missionary drove up. He wore a clerical collar and a black alpaca coat and spoke in flawless 'high' Bengali. There was a harmonium in the corner, and the congregation stood to sing and sat to pray.

Now, the benches are gone and the worshippers sit cross-legged on grass mats woven in the villages. There is no instrument, and many bodies sway to the slow rhythm of the music and some close their eyes as they sing with feeling. The table and green cloth are gone, and the Indian pastor sits on a square of matting with a simple little wooden cross set before him. He is a slim young man wearing *dhuti* and *chador*. He speaks in simple colloquial Bengali. But he is highly educated and he is ordained. He is able to meet missionary colleagues as an equal and, as their pastor, he is able moreover to accept their higher standard of living without rancour.

Then, the services were characterised by great dignity. There might have been a little fidgeting because of the

discomfort of dangling legs, but there were no distractions of babies in the congregation and patients calling from the doorways. Sometimes when an elderly lay preacher droned interminably one welcomed the distraction afforded by an open window. It opened on a clump of bamboos and one could watch their lovely curved lengths bending gracefully and shimmering gold in the morning sun.

Now, patients and non-Christian neighbours crowd in the doorways, sometimes making audible comments. Children, suddenly restless, decide they want to go out, and they go. A baby, wearing a necklace and a minute pair of red pants and white frills, plays softly with its mother's bunch of keys. Suddenly seeing its father sitting on his opposite side, the baby sets out for him, crawling crabwise over laps and limbs and other obstacles. A loss of discipline and dignity? Maybe. But somehow it is worth it.

Then, there were business meetings conducted with swift efficiency and strict parliamentary procedure when most of the Indian members sat silent and voted, if they had to, with hesitant hands and sidelong glances. Now, meetings are less formal and much longer, but more alive and real. The language used is Bengali and almost all the office-bearers are Bengalis. Then, there were certain matters kept entirely in missionary hands. Now, nothing is reserved. Then, the mission had more work, more workers, more money. Now, there are new opportunities for the church to progress, but David finds Saul's armour very hampering. This is no disparagement of the old order, it is just an account of natural development.

The church in Bengal cannot afford the Western type of organization. Though it continues to lean on the crutch of mission support, it is fast becoming independent, and requires to be served by missionaries who are colleagues,

never dictators, and the Westerner must be prepared to give up certain privileges and a measure of privacy for the sake of Christian fellowship.

Some of the wounds in the body of the church in Bengali are the old wounds of the Western church. 'I am of Paul, I, of Apollos' is a louder cry among Bengali Christians than among their missionary friends. It is bad enough that the relatively tiny community of Christians cannot even speak with one voice in matters social and political. It is worse when denominational differences break the fellowship. Brahms could take an air of Paganini's and embellish and glorify it in forty variations. God composed a theme, unmistakable and indestructible, and gave it to all His Church. Why cannot Christians not only tolerate, but mutually respect and cherish their variations?

How has Independence affected the church in Bengal? One can only answer from personal experience. It was as though a window was opened. The wind blew cold, but

it was fresh and healthy. It blew away many misunderstandings. Some of us missionaries were surprised to discover that our attitude had been tinctured with a sense of racial superiority. Some of the Indian Christians had become so used to being regarded by other Indians as quislings, that they had half come to believe it. Independence meant freedom from that stigma, freedom from the niggling sense of subjection.

It was significant that in a recent pageant of the history of India, shown in Bengal, the East India trader, the government official and the Christian missionary were all represented by one ridiculous, repulsive figure. It was inevitable that the uninformed majority should regard the Christian Church as an instrument of a foreign power, but that will be possible no longer.

Then, there was Christian Church in India. Now, there is an Indian Christian Church.

(From *Floor of Heaven*, reviewed on p. 160.)

The Guilundo Community-Farm Fair

By Ira E. Gillet

Missionary in Portuguese East Africa.

FARM Fairs in the Inhambane area were started by the late Pliny Keys more than thirty years ago. He once told me of a man who, after such a fair, had come to him saying that since he had suffered a crop failure he should be entitled to some of the prizes offered, as he needed help more than those who had received them.

With the coming of Julian Rea in 1925, our farm fairs took on a livelier and more comprehensive nature. With varying emphases and varying methods these school shows and village fairs have continued until, today, they are the cause of delight and amazement to first time visitors, as well as to those of us who have promoted and enjoyed and benefited from them for more than thirty years. They are inspiration and instruction to those who have eyes to see.

The Guilundo Fair in May of 1952 had for its deliberate purpose the setting forth of the Religious Implications of Everyday Activities. Preparations were made months in advance by calling together the African leaders of the four societies working in the Zavala Reserve. In this Reserve of the Limpopo District, all of our major activities are carried on as union projects. Music festivals, fairs, temperance campaigns, world day of prayer,—all planned for by leaders in co-operation.

A short study of the present tendency toward separation in the various phases and activities of life, which ought not to be separated,—the dividing of life into compartments and leaving religion on the fringe,—brought us to the decision to select as our Golden Text for the fair, "We are

workers together with God." We were determined to stress the spiritual significance of the commonplace.

So while we planned for the advertising, the entertainment, the displaying space, the judging of the exhibits, the music, the frames and the pictures, we also planned at the same time which scripture portions we could use in posters in placards, and in our promotion literature. It was also planned that at nine each morning the men, the women and the children should meet separately with leaders selected to ring the changes on our Golden Text.

In the big tent we set up about 200 running feet of tables and an equal length of wall space for the agricultural exhibits. Inacio said it would not be occupied. But it was. On the big residence veranda we set up seventy-five feet of tables for exhibits of cooked foods, oils etc. Lina could scarcely crowd it all in. We fastened poultry netting on the walls of the school building and there Mara hung the dresses and table cloths etc., worked by the hands of our local women.

In our large octagonal, pagoda-like structure which serves as assembly hall and trades building we intensified our woodworking, weaving and metal activities in their accustomed verandah rooms, the walls of which are of poultry netting. There we received as well the exhibits which were brought in of that nature. The ceramics exhibit with its pottery wheel, roof-tile and brick moulds was carried on in a separate shed near the stream, on the banks of which were seen the vegetable gardens. The

children had a separate room for their baskets, brooms, hats, rope, etc.

We put a good deal of work on the posters which carried pictures of farm produce and foods, and a good assortment of Bible texts in Portuguese and in Chopi. These attracted considerable attention. Instructions for the preparation of all exhibits as well as the time schedule of the fair, were mimeographed in both these languages and distributed in villages and at stores.

May is usually a dry month, but the week before the fair it began to rain, and it continued to rain every day with almost no sunshine throughout fair week. We thought people might not attend. Not so. Monday was the day announced for the setting up of the exhibits. In the rain and between showers they came. From miles and miles came the exhibits carried on the heads and shoulders of enthusiastic showmen and women. We had not been able to get them to say in advance what they intended to bring. It seemed as though they wanted to surprise the committee.

Tuesday was the day for judging the produce and handwork. By noon all was in place. Seven committees of four each, made up of missionaries, visiting pastors and teachers gave each section their very careful attention; some groups working far into the night to do a good job of it. In the meantime Alfredo and Davida, the leaders of music and games, with their eyes on the clouds, kept the visitors busy. Our resident nurse, Lidia, who speaks two European and seven African languages, a graduate of Hartzell Girls School and the Nurses Training Course at Chicucque, assisted by her teacher Miss Clara Bartling, held morning and afternoon sessions with the women on matters of infant care and the use of simple remedies.

Wednesday was the big day. We had only one heavy shower—at noon. All day long the visitors went round and round again among the exhibits while the leaders explained again and again how things were cooked and grown and woven and constructed and moulded; while by the spoken word and by the posters, God's relevance to all was reiterated.

Then came car-loads of Portuguese visitors from the neighbouring towns of Inharrime and Zavala. They examined everything and expressed their delight. But most of all they were impressed by the variety of produce, cooked foods and handwork. They seemed surprised that in humble homes may be found big pumpkins; that in Christian families dresses can be MADE and cloths embroidered for tables of local mahogany. Some of them too seemed to realize that what they were seeing was not the result of a week's preparation but rather of fifty years of Christian influence and instruction.

Came night and the sound motion pictures. They were coloured Disney cartoon lessons on tuberculosis, infant care and precautions about water. These had a Portuguese sound track. They were also introduced by the government doctor who, together with the Portuguese visitors and the whole assembly of hundreds of spectators, learned lessons which they will not soon forget.

Thursday there were more games, music, public evaluation of the best exhibits, the prize giving and then more health films on insect dangers, hookworm, etc.

Most of the exhibits were entered in the name of the mother of the family, however many of the children and the father may have assisted in the preparation or the cultivation. This, however did not apply to carpentry work and the class hand-work of the children. So it was that Roda, wife of the Congregational minister resident in the Zavala Reserve, took thirty-six blue, red, and white ribbons—a truly remarkable achievement in view of the large competition. Vitorina, wife of Alfredo who is my assistant in religious education, came second with twenty-five ribbons. And so on with Mara and Lina winning twelve ribbons each. Others, lesser numbers with a majority taking one or two. The prizes were hoes, axes, sickles, knives and other useful articles.

By Friday noon the exhibits had all disappeared—sold or returned to the homes. The tent was down, the tables, posters and other equipment had all been put away for another year.

On Tuesday it was noted that some visitors had begun to throw orange and banana peelings along the paths. One single announcement asking the crowds to help us keep the place clean was sufficient. Trash was either thrown into the deep bush, or burned or put down the deep hole latrines. The only cigarette butts to be seen were those left by our white visitors. No other smoke was seen. We did not even have to clean up the litter after the fair.

For days, hundreds of people passed along hundreds of open exhibits, but not one theft was reported. There was not the slightest rowdyism and no quarrels were noted. It was a week of unadulterated joy, inspiration, instruction and fellowship. Truly we are workers together with God.

Reading this over again before sending it, it just seems as though it couldn't be true. But it was.

I have only one thing to say; it is this: do not be always trying to preach your doctrine, but give yourselves in love. The object of a Christian should be to be like Christ—never like a coolie recruiter trying to bring coolies into his master's tea-garden.

—Rabindranath Tagore,

(invited to address a group of missionaries).

Communism

At the General Assembly of the Church of Scotland held in Edinburgh in May this year, the Church's Commission on Communism submitted a further Report. This Report opens with a survey of the position of the Church in the more important Communist-controlled countries. In the first place something is said of the changing history of its relations with the State in the centre of the Communist world—the Soviet Union itself. Then attention is given to some of the countries which came under Communist control as a result of the Second World War. We believe that our readers will welcome this further series of articles in which the facts gathered by the Commission will be made known. The article this month deals with the situation in two Eastern European countries. —Editors "The South African Outlook."

B. THE EASTERN EUROPEAN COUNTRIES

(i) BULGARIA

According to the last census of 1934, Bulgarian religious groups are :—

Orthodox—5,128,890; Moslem—683,000; Roman Catholic—56,000; Jews—20,000; Protestants—15,744.

The governing Communist Party believes in the closest control of every aspect of the nation's life. It is bitterly hostile to religion in any form, and has for its undenied, if long term, aim the disappearance of them all, and of Christianity in particular. The Government knows now that it cannot simply achieve this result by decree. It has been made aware that the present generation cannot be turned away from religion completely, and calculates that from twenty-five to fifty years must pass before a religionless State can be created. Moreover the Government believes that certain propagandist advantages are gained by the retention of a State-controlled Church—a Church regarded as merely part of the Civil Services. The Orthodox Church, though officially disestablished, is regarded as the State Church, or in the words of the official decree: "A national people's democratic Church." Its links with Russia and its traditional Pan-Slavism give it some propaganda use for the Communists, if it is kept firmly under control. The methods used to make this control effective are :—

(1) The regulation in detail of Church activities by law. This is the Law concerning Churches, passed in February 1949. Its main provisions are: the forbidding of all Church schools, youth organisations, hospitals, or orphanages; the State censorship of all Church publications and teaching programmes, and the appointment by the Minister of Foreign Affairs of all Church dignitaries.

(2) The removal of all members of the Orthodox Hierarchy of independent mind. The chief example here

is the case of the Exarch Stefan, who was replaced in September 1948. Regarded formerly as a worldly ecclesiastic, he had risen to new spiritual stature under the pressure to make him conform to the Government's policy.

(3) The formation of a State-controlled Priests' Trade Union. The members of this Union are often unfrocked priests, who are reintroduced into the Church under pressure with the object of persuading the clergy not to hold strictly to doctrine and to discard clerical garb, the orthodox beard, and uncut hair. They also publish a Church paper, 'Tzerkoven Vestnik,' purporting to express the loyalty of the hierarchy to the Government.

(4) The organisation in the provinces of lectures and political meetings at the times of Church services. In extreme cases village, though not town, Churches have been requisitioned for store-houses.

(5) The abolition of Saints Days, &c. Christmas has been officially renamed "The January Holidays."

(6) The discontinuation of any religious instruction in schools and the introduction of active anti-religious propaganda.

A new Constitution of the Orthodox Church came into force on 1st January 1951. Under its terms the Bulgarian Exarchate has been raised or restored to a Patriarchate. The Holy Synod, in which is vested the spiritual leadership of the Church, consists of the Patriarch and the other heads of dioceses. Legislative powers are exercised by the National Church Council consisting of Bishops, priests and laymen. Great emphasis is laid by the 'Tzerkoven Vestnik' on the active collaboration of the laity in the new organisation of the Church which, the writers claim, marks a return to the democratic spirit of the early Christian Church. Some gain there may be, but it is certain that there has been no gain in the Church's freedom.

Despite the shackling law concerning Churches and the other strangling controls tabulated above, despite the anti-religious thrust on the young throughout the educational day, the Churches retain a profound hold on the hearts of the people, especially in the countryside. Droughts are widely interpreted as divine punishment, there have been widespread reports of Visions, and undoubtedly superstition mingles, perhaps more than formerly, with a faith that is fervent and steadfast. In Sofia the Cathedral and larger Churches are always well attended and often they are thronged. That a Church, forced to collaborate with a hostile, anti-religious Government and deprived of almost all functions except that of public worship, should have retained its influence in the hearts of so many is a marvel and beyond our ability to explain. But this at least can be said. Among the Slav Orthodox there is a profound congregationalism. The congregation is the repository of

truth, it is the brotherhood of the faithful in whose mutual love resides the revelation. To leave the congregation is for a believer a heavy matter, it is to become a leaf severed from the tree. Further, what Anderson writes of Russia is true also of Bulgaria: "Men of deep faith and spiritual humility, yet bold in their knowledge of the power of God to overcome all evil, have come to understand that a mighty instrument is still at their disposal in the cult and sacramental life of the Orthodox Church, as they strive to make the love of God and salvation in Christ known to the people."

The Government's action against the non-Orthodox Churches has been similar, but with a more ruthless determination to uproot and destroy completely. The Roman Catholic Church, which, under the Law concerning Churches, cannot communicate with the Vatican, was stricken in the spring of 1950 by the arrest of its leaders on the charge of being in possession of arms, and by the disappearance of the priest in charge of St. Joseph's Church in Sofia. The fate of the Evangelical Churches has been even more terrible. In June 1948 the fifteen members of the Supreme Council of the Evangelical Churches, which incorporates the Methodists, Adventists, Baptist and Congregational Churches, disappeared. In March 1949, headed by Pastor Vasil Ziapkov, they reappeared—in the dock—accused of espionage and currency offences. Each pastor made an obviously forced confession and all were sentenced to long terms of imprisonment. The situation of these small Churches is indeed desperate. They have no funds, no leaders, and no outside contacts. They have nothing beyond the faith of existing members to keep them alive.

(ii) HUNGARY

For all practical purposes it is sufficient to consider only two of the Protestant Churches in Hungary; for the smaller ones—Baptist, Methodist, Nazarene, &c.—are very small indeed and can be left out of account. The two in question, however, are strong Churches, deeply rooted in the history of the country, commanding great loyalty from their numerous members, and well organised. The larger of the two is the Reformed Church with about 2,000,000 souls in its communion; the smaller is the Lutheran with about 500,000. The first is a distinctly Magyar Church; the second largely composed of people of German descent. Altogether the Protestants of Hungary comprise rather less than 30 per cent of the population; but have always counted for far more in the life of the country than even their considerable numbers would suggest.

To-day both of these Churches and all the smaller ones, too, appear to be active collaborators with the Government in spite of the fact that the Government is Communist and is closely bound to Russia. In Church publications and in public utterances of Church leaders Hungar-

ian socialism is extolled, and for the Government and its policies that Church would appear to have nothing but praise. The Western Democracies, which formerly were "the glass of fashion and the mould of form," are now viewed with disapproval. True they are not criticised by Churchmen with the asperity commonly used by politicians; but the mood is the same. They are the wrongdoers in the world, those mainly responsible for its ills. The Hungarian Protestant Churches, for instance, lend full official support to the Partisans for Peace Movement, regard Russia as a benevolent and generous giant, strong for peace, and profess to see warlike designs in all the tortuous manoeuvres of the West. They take the regular Party line about Korea and even Malaya, and could, it is probable, be counted on to do the same in any other disputed case that turned up.

In this country we hear and read of the misdeeds of the Hungarian Government, the terror of the Secret Police, unjust arrests and imprisonment of large numbers of apparently innocent individuals, and arbitrary expulsions of decent people from their houses. But as far as can be seen nothing of this is apparent to those who speak for the Hungarian Church to-day.

To people living still in a country organised on traditional Church lines this is very deplorable, and to such as are sincere perplexing in the extreme. How can such things be?

In part the explanation is simple: in a well-organised Communist State the Government and its policies are not to be criticised in public by outsiders, such as Churchmen or journalists. "Disruptive tendencies" are summarily dealt with, and any Church leader or Church periodical that displayed them would be quickly suppressed. As for the support lent by Church spokesmen to the foreign policy of the Communist Powers, it must be remembered that the incessant peace propaganda presents the facts of the world situation, and the particular questions of Korea, and atomic warfare, in such a one-sided way, that it is entirely conceivable that sincere Christians, living in a country deeply scarred by war, might believe that the Party line in this case is right and therefore lend it their genuine support.

But there is more to it than just this.

There is, first of all, the terrible history of recent years. Hungary was ruined by the First World War. During the twenties and thirties she made a wonderful recovery—superficially. Beneath the glitter of the surface there was much poverty and frustration, and discontent with the existing state of affairs, for different reasons, was rife at every level of society. Then came the Second World War and the enormities of the Nazis. The part played in it by the Hungarian State was ignominious. The suicide of Paul Teleki, the Prime Minister, when Hitler forced the Hungarians to join him in his invasion of Yugoslavia, was

an omen. All decent, honourable Hungarians were afflicted with a deep sense of shame and impotence, as the shabby and sordid events rolled on, culminating in the dreadful atrocities of the Szalasi régime. Among these were the sincere Christians in the Protestant Churches, and especially those who belonged to the active missionary element, organised in a large number of societies and groups with particular enthusiasms. In this respect the writings and speeches of Albert Bereczky are revealing and significant. For him, and for thousands like him, a horror of thick darkness spread over his beloved land and people during these terrible years. All the woes that followed the defeat of Germany and the accursed Hungarian régime that supported her were almost welcomed as an expiation for national sin. The Russians were hailed as liberators, and the least was made of the excesses of the Russian soldiery. The Revolution was a glorious opportunity to purge the horribly infected body politic, and socialist policies were welcomed as means to revive its health and give social justice a chance. Those who had compromised the Church by doubtful or feeble leadership in the evil day were swept from their seats of authority, and new men who abhorred the past and were ready to welcome the chance to make a new beginning occupied their places.

This position was made easier by the Church policies of the Revolutionary Governments—first non-Communist and then Communist. No attack was made on the Churches; on the contrary, the State gave generous aid to help them rebuild their many shattered buildings. True, the Church schools were nationalised; but Protestants, especially of the Bereczky type, who were well aware of the fact that in many Christian countries there were no Church schools, were not to be shocked by this. The State, too, stated frankly that its policy was to end State subsidies to Churches; but for long the idea of separation of Church and State had won the approval of the best Protestant Churchmen. Besides, the State was generous both in providing extraordinary help in the critical post-war period and in allowing the Churches twenty years to organise their own schemes of self-support. There was, in fact, little to object to in the general Church policy of the Government.

Furthermore all accounts agree that a remarkable upsurge of life invaded the Protestant Churches under the new régimes, beginning in the Peasant Party period and continuing to the present day. The Churches are full, the people are demonstratively loyal. Great energy and self-sacrifice have been shown in rebuilding the many waste places left by the war. Reforms in the work and worship of the Church, long talked about, have been effected—*e.g.*, a new hymnary has been published. Good work has been done on a Church Service Book, the Missionary work has been much better organised—and all this at a time when what might have been expected was exhaustion and debility.

So within the Church this abounding life fills ministers and Church workers with a satisfaction that compensates for many trials that come from the world outside. They are therefore disposed to be thankful for the way things have fallen out, rather than critical of the treatment of the Church by the régime, even where it might be criticised.

That is not to say that complacency with the present situation is general. In a Police State it is always difficult to estimate how much reality there is behind public appearances, but it is safe to say that while the feeling is general that things might be much worse and that the inner life of the Church is astonishingly vigorous, there are many who do not love the Communist régime. These do not share the view that Stalin is a demi-god and the Russians great-hearted big brothers much injured by the wicked capitalist world. They are sick of the incessant din of the propaganda machine, bored with its jargon, and exhausted with its marches, parades, and demonstrations. It makes them ashamed to read the maudlin outpourings of workers and peasants in the press, urging one another on to fresh exploits of production or vituperation, and expressing their moon-struck infatuation with the idols and ideals of the Government in articles of incredible silliness. These people, too, don't believe that the Western Powers are anything like what the Communists make them out to be, nor are they insensitive to the asperities of the present régime, or easily persuaded to accept them philosophically as temporary necessities, or inevitable mistakes, that will soon be past and forgotten in the glorious future.

It is certain that these sceptics are numerous and many of them influential. But their scepticism must be muted, and others of a different mind put forward as the leaders and representatives of the Church. There is no evidence that the sceptics view these new believers with resentment. On the contrary they have drawn the attention of foreign critics to the fact that the Churchmen, who are openly friendly to the régime, are the screen and wall behind which the others are kept in comparative safety. While they disagree with them and even detest their social and political opinions and affiliations, they feel obscurely grateful to them for their personal safety and for shielding the Church from a hostility that could be formidable indeed.

The Church does not impress the world with the degree of invincibility bequeathed to it; for too often it harbours doubts instead of declaring certainties, and the world suffers in consequence.

—Edward Winckley.

A living faith needs no special methods.

—Harnack.

Sursum Corda

"In the night His song shall be with me." Psalm 42 : 8.

WHEN the sun is shining and the day is fair song is natural and easy enough, but there would seem to be something out of the ordinary about song that breaks out in the night.

Yet the time when those who follow Christ ought without fail to wear 'the garment of praise' is when the light of the heart is in danger of being eclipsed by anxiety or distress.

Only it must not bear any resemblance to the cloak of artificial and pathetic merriment with which the fool thinks to hide or dissolve his haunting anxiety when his world is collapsing about him in darkness. It must be woven on the loom of faith set up in the secret place of the Most High. And it must be worn naturally.

The night certainly seems dark for the Psalmist. His enemies are in the ascendant and are taunting him over his faith in God. But he will not part with it. The gloom is dark indeed, but undismayed he will challenge its darkness with a song.

It is not a song of his own making. That at best would be no more than whistling to keep his courage up. But faith which 'gives substance to things hoped for' teaches him what Job's friend had learnt, so that he can say 'Where is God my maker, who giveth songs in the night?' He cannot merely endure, but sing—sing in the darkness what he has learnt in the sunshine :—

'Thy statutes have been my songs in the house of my pilgrimage.'

'I will sing aloud of Thy righteousness.'

'I will sing of the mercies of the Lord for ever.'

(If the Psalmist had glorious themes in his heart that must ring out in spite of the darkness, how much more cause for singing have we who stand on the hither side of Calvary, of the Empty Grave, and of Pentecost?)

Centuries later two pioneer missionaries who all unwittingly had just given one of the major twists to human history, found themselves in a very tight and dark corner indeed. Immured in a fetid inner prison, their feet fast in the stocks, their backs lacerated with flogging, Paul and Silas were running over in song, with the other prisoners listening to them in wonder that from the foulest spot in that filthy gaol such confident joy should be ringing out. That song in the night was the prelude to deliverance.

We are never alone in the dark. Others are there too, —friends, perhaps, who have lost their song and their way. Our song may be given so that they can hit the trail again and in turn help in the rescue of other pilgrims.

Anyone can sing when the day breaks—if he is awake : but in the frightening darkness of today there is a specially

clear call to song, that the fears of the faint-hearted may be scattered.

One night in human history stands out as the blackest of all. If ever there was reason to think that all the lights had finally gone out it was then. Yet 'in the same night that He was betrayed' we read that Jesus sang with His friends, and it would have been one of those four happy psalms (115 to 118) which recount the statutes, the righteousness and the mercies of the Lord.

St. Paul could not conceive of Christians without song. His Colossian friends must 'let the word of Christ dwell in you richly in all wisdom. . . singing with grace in your heart unto God,' and all who bore the name of Christian in and around Ephesus should 'be filled with the Spirit. . . singing and making melody in your hearts to the Lord.'

Do not let the song go out of your life. Let the 'encircling gloom' be a good pretext for song, not an excuse for songlessness.

Course for Missionaries on Furlough.

Preliminary notice has reached us from the Ecumenical Institute, (Chateau de Bossey, Vaud, Switzerland), established under the auspices of the World Council of Churches, that it has been decided to hold another Course for Missionaries on Furlough in May (7th to 21st) of 1953. Details of the programme will be announced later, but it is proposed that it should concentrate mainly on the reports of the recent Willingen Conference, especially in regard to the relations between the Missionary Societies and the the Younger Churches, and to Missionary Vocation. The normal proceeding is that missionaries who wish to attend should apply through their societies, but if members of national Churches are in Europe at the time, their direct application will be welcomed.

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Bantu Sunday School Convention, 1952.

The 13th National Bantu Sunday School Convention of the South African National Sunday School Association, which is open to Sunday School workers of all denominations and all others interested, will be held by kind invitation of the Bloemfontein and District Sunday School Union and the Bloemfontein Bantu Board at the Bantu High School, Batho Location, Bloemfontein, from the 14th to 17th December, 1952. For all particulars apply to The Secretary, South African National Sunday School Association, P.O. Box 17, Port Elizabeth.

Our Readers Views

To the Editor, *The South African Outlook*,

Sir,—The words of Dr. W. W. M. Eiselen, the Secretary for Native Affairs, on September, 17th; should prove of real value to South Africa. They were "If Natives were given the same access to liquor as Europeans the speedy ruin of the Bantu race would result."

There is an underground movement at work which aims at supplying Natives with European liquors.

What is our reaction?

Yours truly,

A. A. KIDWELL.

New Books

Good Company, by Monica Wilson, (Oxford University Press, for the International African Institute, 278 pp. 28/-)

This very interesting and valuable study has been worked up from field notes gathered by Dr. Monica Wilson and her husband Godfrey Wilson, between the years 1934 and 1938 when they lived among the Nyakyusa people in Southern Tanganyika. Unfortunately war intervened before the book could be written, and Godfrey Wilson died on active service. It was not until ten years later that Dr. Monica Wilson could prepare this book from her husband's notes and her own.

The particular form of social organisation which is its main subject is an unusual one and, so far as is known, unique in Africa. It is fortunate for our knowledge that the Wilsons studied it when they did, for the system is fast vanishing before invading modern influences, and one of the values of this work is that it has been just in time in preserving a picture of a most interesting phase in the story of an African people.

The sub-title is "A Study of Nyakyusa Age-Villages." 'Village' is the key word. Age-groups are not unfamiliar to people who know anything of the Swazis, for example, or the Zulus. They constituted the organisation of the young men into groups for military and social purposes prior to marriage, after which family influences tended to reassert themselves and the group often remained little more than a memory and a sentiment. The age-village of the Nyakyusa is something quite different. It begins when a number of boys, having reached the age of ten or eleven, are assigned a piece of land adjoining the parent village on which they build sleeping huts for themselves, continuing until marriage to eat food prepared for them by their mothers, but living with their coevals rather than with their kinsfolk. As the young men mature and marry

the village persists but expands. The unmarried continue to cultivate their fathers' lands and to eat at his home, but the married have their own lands, connected with the age-village, and eat the food their wives prepare. Some years after the young men of such a village have begun to marry, the village 'comes out,' which means that the control of its area is formally handed over to its members and a headman is appointed from among them. The process is embodied in elaborate ritual, which is here fully described and interpreted. To this village, founded on age and not on family, the members belong for life, and it is to a study of the economic cooperation involved in the system, the social values, the mystical interdependence, the maintenance of order, and various distinctive characteristics that most of the book is devoted.

It is clear that this unusual system is doomed to vanish before the growing pressure on the land, the planting of coffee and other long-term crops, the development of trade, migration, and dwindling isolation from the ways of the outside world. The growth of Christian villages, of trading centres, of such concomitants of civilisation as hospitals or police quarters, help to spell its end. "This account of age-villages," concludes Dr. Wilson, "may therefore have some significance as a document illustrating one of the infinite variations of social form which will not long be available for study. If it is agreed that an understanding of social processes can only proceed from the systematic comparison of many societies, then the recording of vanishing forms, such as that of Nyakyusa age-villages, has some urgency."

The book is rich in human interest skilfully set out, and the interpretation of it is helped by a hundred pages devoted to selected original contributions from a variety of Nyakyusa which illustrate several topics, especially the dark, ever-present shadow of witchcraft. Students of anthropology will find it a most competent piece of work on an unusual social scheme together with the ways of thought from which it arose and the problems flowing from it. But no special anthropological knowledge is necessary to enjoy it; a normal human interest in how other people think and live is sufficient for that.

* * * *

The Communication of the Gospel, by David H. C. Read (S.C.M. Press, London: 7/6).

The latest volume in the well-known Warrack Lectures on Preaching Series takes a line of its own. The author, who is now Chaplain of Edinburgh University, has had a varied experience as parish minister, military chaplain, prisoner of war, and companion of students. He contends that the great difficulty for the preacher of the modern age is to bridge the expanding gulf between the thought and language of the Inner Church and those of the contemporary world. He gives much attention to the present

conditions to which the Word must be addressed. He sees the public of to-day, and even many a Christian congregation, to consist of the minority for whom the Christian Gospel is a vital and meaningful factor in their daily lives and the great majority for whom it has little or no relevance. He instances the authoritative report that "most people in Britain do not believe that the Churches are relevant to life in the scientific age," though he declares that there are few signs of outright rejection of the Christian message. The convinced anti-Christian is a rare phenomenon, but we meet hundreds who have the rudiments of Christian belief, yet little real conviction about God and the future life, and no confidence in the Church.

There are many pressures in our era making for the conditions described. These the preacher must feel in his own blood, and must realise that they have invaded even the Church, where the prejudices and presuppositions of Western bourgeois society have been interwoven into the fabric of Church life. The preacher, too, finds himself competing with a mass of printed material and mechanical means of amusement such as no previous age has known.

The author pleads for a reconsideration of the pattern of preaching. "Now it seems to me quite essential that in some of our Sunday services, in all our evangelism, and in nearly all our broadcasting, we should have in mind . . . the millions of our contemporaries who have not got to the starting-point of theological thought, for whom it is not only our use of terms like 'salvation,' and 'adoration' that are meaningless, but often the very word 'God' itself. If we keep them in mind in establishing the pattern of our preaching, provided we do not neglect the needs of convinced Christians, we shall probably find that we are hitting the mark more often than we think."

Mr. Read argues that the preacher ought to be reading the books and poems, seeing the plays and films and paintings, hearing the music of the present day to the limit of his natural capacity. He deprecates, however, seeking contact with the modern world by reducing the Gospel to a thin moralism, dispensed in avuncular chatter. He holds strongly that preaching means contact with the Word, and contact with the world, *in the context of the Church*. From the beginning in apostolic times the doctrine was related to the fellowship, the preaching to the community.

Many will be grateful for Mr. Read's stimulating volume, in which the task of Christian preaching and the duty of Christian living are presented as demands for adventure. Even if they are inclined to feel that the author has his eye too much on the congregation and too little on the message, they will still be thankful for one who is realist, in the best sense, in regard to the conditions of today.

R.H.W.S.

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Christianity and the Reconciliation of the Nations, by C. H. Dodd, (S.C.M. Press, 3/6).

This "Burge Memorial" Lecture, delivered by a leading British theologian, is a worthy representative in a high tradition, for among Dr. Dodd's predecessors have been men like Bishop Berggrav, Lord Lindsay, Prof. Tawney and Dr. Marc Boegner. It attempts to establish some principles which may serve as criteria for the appraisal of any plans for the international reconciliation so urgently needed today. In the first century of our era in the fellowship of the Christian community Jew and Gentile learned to live together in spite of national hostility and many trouble-makers. This aspect of the Church as transcending nationality was never entirely lost sight of, and in our time has found reaffirmation in the Christian ecumenical movement. Such reconciliation is God's work entrusted to His followers and constituting for them a great and ineluctable responsibility. Dr. Dodd turns to a New Testament letter (Ephesians), written perhaps during the height of the savage campaign which ended in the destruction of Jerusalem, for light on the conditions of valid inter-racial reconciliation. In this document the dominant theme is the unity designed by God for mankind and its realisation in the Church. Three principles emerge. Firstly, parity is established both of blame and of duty. Secondly, there is involved a new community into which the rivals enter as constituent members, both admitting at least some measure of change in their status. Thirdly, a change of mind is what matters more than any externals of condition or machinery, for by it each party discovers that within the new society it can preserve perfect loyalty to and continuity with its own good traditions, while together both enter into new worlds of thought. "The Christian synthesis of Jewish and Gentile thought endured, as the framework within which the mind of man set out on unprecedented explorations."

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So Great Salvation, by Steven Barabas, (Marshall, Morgan & Scott, 207 pp. 17/6).

Here is set out the History and Message of the Keswick Convention, which with its emphasis on the deepening of the spiritual life has exercised so profound an influence on the Christian Church, and in particular, perhaps, upon the foreign missionary enterprise. Since 1875 the little Lakeland town in the beautiful setting has been one of the power centres of Christendom. Various books have told the story of how this came about and of how God has continued to work through this movement. That is in part the aim of Dr. Barabas in this volume, but he also sets himself to examine with earnest care the distinctive emphases in its teaching and to judge them searchingly in the light of Scripture. He has done it all very well, and, indeed, it is surprising to learn that he has never attended the conven-

tion himself nor even visited Britain. Who could appraise the quality of his book better than the chairman of the Council of the movement he describes? This is what Mr. Fred Mitchell writes:— "It is a book which is faithful and accurate; it is well annotated with sources of his information; it is saturated with an appreciative spirit. . . . It will, I believe, be the means in God's hands of leading many who read it, not to appreciate a Convention or a movement, but to appreciate the Risen Lord who by His spirit is able to do so much more for us that we have yet realised or experienced. Its reading has quickened my own personal desires to be more holy, and I am persuaded that a like result will appear in many readers." It is certainly one of those books that puts a responsibility and a challenge on anybody who reads it.

Chapters on the history and method of Keswick are followed by five on the sequence of the teaching offered. The whole presentation is much enriched by nine brief biographical sketches of notable Keswick leaders, including South Africa's own Andrew Murray, drawing mainly on the subjects' own stories of their spiritual experience. A wide circulation of this understanding and persuasive book through the parsonages and manses of the land could hardly fail to exert a quickening influence on the teaching from its pulpits.

Towards Church Union, by Stephen Neill, (S.C.M. Press, 96 pp. 6/-).

This book is published on behalf of the Faith and Order Committee of the World Council of Churches and contains a survey of the approaches to closer union amongst the Christian Churches of the world from 1937 to 1952. It is a review rather than a full study of what has been happening in this field of negotiation. In introducing it Bishop Neill writes:— "The pursuit of Christian Unity is so lively a pastime, accompanied by so many strange events and unexpected reversals of fortune and producing so many entertaining and highly corrugated characters, that it lends itself admirably to vivid and moving narrative of an epical quality. But all this must be left over for the big book on *Christian Unity from 1910 to 1950* on which I am already launched, and which I hope may be ready for the next World Faith and Order Conference but one." (N.B. This was written before the Lund Conference of 1952).

Consequently this survey has been limited to movements for the union or reunion of Churches as such, and to efforts to bring into existence one Church where up till now there have been two or three or more. But it is as interesting as it is encouraging in the richness and variety of the contemporary world-wide movement towards the unity of the Churches, and in the patience, persistence and ingenuity of Christians in trying to overcome their age-long divisions. South Africa is directly engaged on only one such

rapprochement, and that is concerned with the Churches founded in connection with the following five Missions—those of the Church of Sweden, the Norwegian Church, the Berlin Society, the Evangelical Lutheran Church of America (The Schreuder Mission), and the Hermannsburg Society. But the movement towards Christian Unity here depicted exists in all the continents of the earth, and, except for the Roman Catholic and Greek Orthodox Churches, all the great confessions have been affected by it.

Gracious is the Time, by Beryl Barber, (Livingstone Press, 85 pp. 3/6).

The London Missionary Society has a hospital for women and children at Jiangarj in Bengal. Here are more than twenty moving little sketches connected with its work which combine to give a living picture of rural life in its vicinity, and of the medical work as it opens homes and hearts to the Christian message. They are fresh and charming, and a number of excellent illustrations add not a little to their attractiveness.

Floor of Heaven, by Beryl Barber, (Livingstone Press. 80 pp. 3/6).

This is a companion book to *Gracious is the Time* and is equally charming, with more of the same sort of vivid and deeply sympathetic sketches of rural life in India as seen from a mission hospital. A loving spirit has made the writer quick to see beauty where most might miss it. One of the sketches is reproduced elsewhere in this issue. Her illustrator has added not a little to the charm of the book.

Bible Cameos, by Ivor Powell (Marshall, Morgan & Scott, London: 8/6).

Readers who are familiar with "We Saw it Happen," "Black Radiance" and "Silent Challenge" will welcome this new book by the "Man from Wales." Mr. Powell has a gift for the dramatic portrayal of characters and events, and dealing with a host of Bible figures he has a wide and varied field. The attractive qualities of his previous books are all here. Owing to skilled compression each portrait occupies only two pages. Many preachers will find the book a stimulus. A closing chapter on "Hints for the Young Preacher" is full of suggestion. The Right Hon. G. Brand van Zyl, formerly Governor-General of the Union of South Africa, contributes an appreciative Foreword

The Prophecy, by Willy Krämp (S.C.M. Press: 7/6).

This is altogether an unusual book. Written by a noted German novelist, it tells the story of a German corporal who was sustained in a Russian prison camp by the prophecies of a Russian peasant woman. It is a book of uncanny power, whose vivid realism and wealth of language hold the reader from first to last.